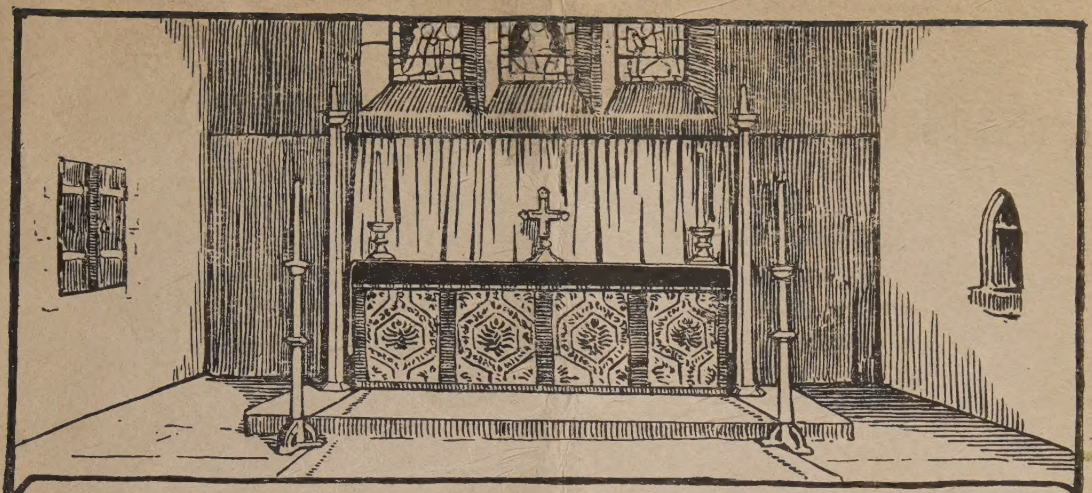

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Summer, 1939.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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THE PRESIDENT'S NOTES.

The first meeting of the recently appointed Executive Committee of the Society has been held since the publication of the last number of the *English Catholic.*

A useful discussion took place as to ways and means of increasing the Society's influence. It is proposed shortly to issue a new and revised edition of the explanatory leaflet, in the hope that members may find it helpful in commending our work to their friends.

H. ADEANE BYARD.

EDITORIAL NOTES.

I have received the March News Sheet of our American Branch, and great credit is due to the officers of this branch for the way in which they are attempting to meet the demand for pamphlets explaining the principles of the Society. The Revd. F. W. Fitts has compiled that excellent little booklet, which was reviewed in our last number of the gazette, *The Altar and Its Ornaments* (15c, Morehouse-Graham Co. 14 E, 41st. St., New York City) ; and, in the near future, an American edition of the Alcuin Club leaflet *Simple Eucharistic Ceremonial* may appear ; also editions of *A Server's Manual* and *A Directory of Ceremonial.* In addition, a Travelling Library has been formed whence members may borrow books which can be said to advocate the aims of the Society.

At the third annual dinner, Bishop Oldham presided "and in his address pointed out the great danger involved in the clergy playing fast and loose with the Prayer Book. Evidences of lawlessness were everywhere, and the need for the Church to set an example of obedience to law was something to which the clergy generally might well give heed."

The Revd. Canon L. Daniels spoke "concerning the value and power of beautiful services," and the Revd. W. J. Brown's address "dealt with the importance of a right understanding and belief of the Church's teaching on the part of every member."

Your attention is drawn to the publications of The Alcuin Club, which is "founded with the object of promoting the study of the History and Use of the Book of Common Prayer." Our own Society and the Club have a great deal in common, and a complete list of the latter's books, tracts, pamphlets and leaflets may be obtained from the Hon. Sec., E. G. P. Wyatt, Esq., White House, Rustington, Littlehampton, Sussex.

In particular, the following three books well deserve the perusal of our readers :—

A Directory of Ceremonial, Pt. I., is, as the preface explains, a simple guide to public worship. The Prayer Book is accepted as the authoritative English rite, complete with ceremonial directions. Where the rubrics require supplementing, an appeal is made to those customs and traditions which have always adhered to the rites and ceremonies of the Prayer Book from the time of its first appearance ; and to those ancient Uses which were established as the English custom, known to the compilers of the Prayer Book, and followed in different places in England.

Part II deals with the fasts and festivals of the Church's year ; and here it is shewn how the services of the Book of Common Prayer may be conducted in accordance with the true nature and heritage of the Church of England.

Ceremonial Pictured is a collection of photographs, with explanatory notes, making a companion volume to Pt. I.

Like the American Branch we frequently receive requests for books which will elucidate the tenets maintained by the Society, and we recommend the publications of the Alcuin Club with every confidence.

WHY WE SUPPORT THE 1928 LITURGY.

Having been invited to write on this subject, I do so, not as a liturgical or constitutional expert, but as a priest who, having been accustomed for ten years to use the Liturgy in the 1928 Prayer Book, and having heard all the official Anglican

liturgies used, is more and more convinced that this liturgy is not only the one alternative to the 1662 liturgy that is permissible in the Church of England, but also the best liturgy that the Anglican Communion has produced, or is likely to produce for many years to come.

I presume that we all desire two things ; that the English Church should use the best possible liturgy, and that she should have a single authorized liturgy used in all churches in the provinces of Canterbury and York. But neither object is within our reach. We are divided into at least three sections on the question which liturgy is the best ; and the majority of our parishes will not tolerate any other liturgy than that of 1662, yet an universal return to the 1662 liturgy is no longer practicable.

There is nothing uncatholic in the use of more than one liturgy by the same Church. The Orthodox Churches use the Liturgy of St. Basil instead of the Liturgy of St. John Chrysostom on certain days. The Scottish Church uses both the Scottish Liturgy (in more than one form) and the English Liturgy, sometimes in one parish. What is uncatholic is that a priest should choose what liturgy he will use. It is for the provincial or national Church to decide what liturgy or liturgies may be used : it is for the bishop, as ordinary, to sanction the use of this or that liturgy, authorized by the provincial synod, at a particular place or time. I find no difficulty, in theory or in practice, in celebrating the Holy Eucharist according to the 1662 rite on Monday and according to the 1928 rite on Tuesday. I have often done so, with the approval of the bishop of the diocese.

The official rite of the Church of England is the Liturgy of 1662. If anyone believes that he is bound to use that rite only, without addition or alteration (except the omission of exhortations, which are not part of the rite), his position need not be criticized. But he must keep strictly to it ; he must always recite the Ten Commandments in full ; he must never omit the Prayer for the King, or insert " The Lord be with you."

Many of us, however, believe that since the resolution of the Convocations in 1929 we are not bound so rigidly. The rite of 1928 (which does not differ in any way from that of 1927) was sent to Parliament with the assent of all four houses of Convocation, and of the Church Assembly, given twice ; it was also passed, in most cases with an enormous majority (in Lincoln, for instance, where I was at that time, by 10 to 1) by the synods or conferences of nearly all the English dioceses. If the House of Commons had passed it, its binding authority (imperium) would now be unquestionable. As the House of Commons has rejected it, it has no binding authority ; no one can be compelled to use it. But it has all the moral authority (auctoritas) which the Church of England can give it. In 1929, the Convocations passed a resolution, that they would not regard variations from the 1662 Prayer Book, which were within the limits permitted by the rejected Prayer Book, as acts of disloyalty. In practice, some of these variations are being very widely used indeed, and not least by those who denounce the 1928 Prayer Book most loudly. But it cannot be justly maintained that one part of the 1928 Prayer Book is permissible and another is not.

If it is permissible to use the " Summary of the Law," or the proper psalms for Sundays, it is equally permissible, with the bishop's permission, to use the 1928 Prayer of Consecration.

The position of members of the Anglican Society, as I understand it, is this. Anglican priests are bound to use the liturgy authorized by the national or provincial church to which they belong, and that alone, without any addition or alteration ; because they are Catholic priests, and also because they have promised " to use the form in the said book, and none other, except as shall be ordered by lawful authority." If we think, as most of us do, and most of our bishops do, that, in England, variations from the text of the 1662 Prayer Book, up to the limits set by the 1928 Prayer Book, are covered by this promise, where, and so far as, the bishop permits them, we are justified in using them ; but no priest may be compelled to use any such variation against his will : and no priest has any right to extend his variation from 1662 beyond the limits set by 1928, nor has any bishop, until further order be taken, got the right to permit him to do so. We are not committed, by membership of the Anglican Society, to approval of the 1928 Prayer Book in general, or of any particular variation from the 1662 Prayer Book in it. But we are committed to refusing to use anything which is neither in the 1662 nor in the 1928 book : (the right of the bishop to sanction special psalms, lessons, collects, epistles and gospels, for

special days, is recognized by the rubrics of the 1928 book).

Is there any alternative to this standpoint ? I can see only one : W. V. L. (what Vicar likes). " In those days there was no king in Israel : every man did that which was right in his own eyes." The vicar arranges the services as he pleases ; if the people don't object, no one else is likely to ; if they do object, it is probably to the wrong things, and for the wrong reasons.

English people are individualists in religion ; individualism has been strengthened among the clergy by the parson's freehold : I suppose that there has been a good deal of W. V. L. ever since the Reformation, and it has increased since the Evangelical and Catholic Revivals, and much more rapidly in the last 20 years. It is not confined to any school of thought ; some Evangelicals, and many Moderates, are as much given to it as Anglo-Catholics. To some extent it is justifiable and even necessary, because the needs of different congregations differ so enormously. But there must be a limit to W. V. L., unless we are to become Congregationalists ; and that limit must be set by the Church. We all have our own ideas about where the line should be drawn, and most of us deplore the existing chaos ; but, like the German princes in the Thirty Years' War, we are all ready to continue a state of things which in theory we deplore, in order that by doing so we may get a little more of what we want before a settlement is reached. It is difficult for those who regard liturgy as a form of law and those who regard it as a form of art to understand one another. But since liturgy is, as we are more and more coming to see, the public corporate worship of the Church, it cannot be left to the whims of particular priests or parishes ; and we of the Anglican Society believe that the Church has already set the limit, and that all we have to do is to obey.

To take another parallel from the Thirty Years' War : the German princes would have settled their disputes many years earlier if foreign powers, Spain, France, and Sweden, had not interfered. So the chaos in the English Church caused by W. V. L. might have been, if not ended, lessened and stripped of most of its power for mischief, if some groups had not made use of it to introduce principles and practices entirely foreign. The extraordinary liturgical experiment in a Birmingham parish is not likely to be much copied, because, as Dr. Goudge has pointed out, there are " Modernist " individuals, but few " Modernist " parishes. But the notion that the Roman Congregation of Rites has some kind of authority in the English Church is, though less fundamentally false, far more dangerous, because more widespread. Of course anyone who thinks for a moment must see that Rome cannot have any binding authority on any Anglican priest : for if we were morally bound to obey Rome, we should not be in the English Church at all. Those who introduce Romanizing practices, whatever their own reasons may be, introduce them by the power of W. V. L. The Roman priest who, for instance, consecrates on the corporal, does so because the Church tells him so ; the Anglican priest who does so, does so because he chooses to do so, although the Church explicitly bids him to do otherwise. But the danger is that a large section of the English Church, though it does not admit the binding authority of Rome, has become so much accustomed to looking to Rome for guidance, that it has become detached from Anglican tradition, and therefore its members are an easy prey to the mental disease known as " Roman fever," and to the attacks of the Roman proselytizer. (I am of course assuming that the Roman claims and all that goes with them are inconsistent with the Catholic religion as we have received it). W. V. L. might be tolerable, if Romanism and " modernism " had no champions among us: as it is, chaos is only too often the opportunity for treason.

The claim sometimes made for the authority of " local custom " is only another form of W. V. L. A vicar of strong character introduces a certain way of doing things ; it becomes, after a time, " the custom of the church," and his successors are expected to conform to it. The consequence is, that any priest who is sufficiently strong-minded and persistent can introduce anything he pleases. The specious arguments of the writer who calls himself " Watchman " are really arguments for the admission, by the power of W. V. L., of practices forbidden by the Church of England.

But you may agree that W. V. L. is undesirable, and yet be so much dissatisfied with what the Church has in fact ordered or permitted, that you cannot support it with any enthusiasm. Englishmen are always ready to fight for liberty, but seldom for discipline, unless it is discipline to be

applied to someone else! I must therefore show, not only that the 1928 variations from the 1662 Prayer Book are the only ones which we have at present the right to make, but also that the 1928 Prayer Book is preferable to the unrevised book of 1662, and also to every other revised Prayer Book that has yet been proposed.

The 1928 revision is not faultless ; there are features of it which I have no wish to defend ; of these the mutilation of the Athanasian Creed, and the failure to restore the name of King Charles the Martyr to the kalendar, are in my opinion the most deplorable. The permission habitually to omit the Creed and Gloria in the Liturgy, which is contrary to all Anglican precedent, and in itself highly undesirable, is a permission of which I would never willingly avail myself ; but I observe that many of those who attack the 1928 Prayer Book most violently, do not hesitate to make use of this particular feature in it !

I do not see how anyone could fail to prefer the offices for Baptism, Matrimony, (apart from the disputed question of the "equal vow") and the Burial of the Dead in their revised form. "Because there is none other that ruleth the world" is on several grounds far better than the ambiguous and insular "Because there is none other that fighteth for us." The 1928 kalendar needs further reform, but at least we have got rid of St. Nicomede and St. Evurtius, of whom nothing is known, and have recovered St. Athanasius and St. John Chrysostom, St. Patrick and St. Aidan. But in order not to cover too wide a field, I shall confine myself to the Liturgy.

Those who want the liturgical arguments for the 1928 rite can find them in Bishop Frere's great book, *The Anaphora*, or in the Dean of Chichester's pamphlet, *Why change the Prayer Book?* I am no liturgical scholar, and I can only give my reasons for being satisfied with the 1928 rite, which I have now been using for ten years.

What we need is a liturgy which will include what is wanting in the 1662 rite, but will avoid any unnecessary change. Our people are rightly conservative in this matter ; the defects which worry the liturgical scholar do not worry them. We must have certain changes, of which the "unbroken Canon" is the most important, but the more changes we introduce, the more difficult it will be to get our new liturgy universally adopted.

For this reason, we must reject proposals to put "Glory to God in the highest" at the beginning, or the Prayer for the Church after the Consecration. There is no adequate reason for these changes, so puzzling to the laity. The former has been unknown in Anglican liturgies since 1552 : the latter makes the Canon intolerably long (this is the great defect of the otherwise admirable Scottish Liturgy). To put together all the penitential section (from Henry VIII's "Order of Communion"), and to place it before the Canon, is logical : we must get rid of our sins before we can "lift up our hearts," and the Prayer of Humble Access belongs to the penitential section. The only other suitable place for this section is at the beginning of the service, but this would be too drastic a change for most congregations, and is liable to other objections too. The order in the 1928 Liturgy is preferable to that of any other Anglican liturgy, and certainly to that of the 1549 book.

Compare this liturgy with some possible alternatives. The least unsatisfactory is the so-called "Canterbury Canon" (once passed by the Convocation of Canterbury, but rejected by the Upper House of York). Here the Prayer of Oblation and the Lord's Prayer are placed immediately after the Prayer of Consecration, and the 1662 rite is not otherwise changed. This is the most conservative way of getting rid of the "broken canon" ; it is very commonly used (though without sufficient authority), and it is probably the largest change in the right direction that many parishes could be induced to accept. Therefore I should be glad if the Convocations would recognize it. But we cannot be permanently satisfied with a Canon in which there is no Anamnesis, or commemoration of the mysteries of the Incarnation. Bishop Frere speaks somewhere of this proposed solution as sticking the tail on the head and leaving out the body !

The 1549 Liturgy has of course no binding authority in England now, and the bishops have no right to authorize its use. Before the Church Assembly secured the power which made the revision of the Prayer Book practical politics, liturgical reformers looked back wistfully at this rite, unquestionably Anglican and far superior to anything that had been authorized in England since ; and indeed, as it was declared by subsequent Prayer Books "to contain nothing superstitious or ungodly,"

its witness to the Catholic interpretation of the Prayer Book (e.g., by its use of the words Mass and Altar) is of first-class importance. But to restore it now would be reactionary. The objections to such a proposal are these :

(1) The order of the 1549 rite is so different from that to which we are accustomed, that in most parishes its introduction would be attended by great practical difficulties without any corresponding advantage.

(2) In some of its features it is inferior to the 1662 rite : these are the place of " Glory be to God on high " at the beginning (placed at the end it supplies just that note of thanksgiving which the Roman rite itself conspicuously lacks), the enormously long Canon, and the place of the penitential section after it, when we are already " in the heavenlies".

(3) In the 1928 liturgy we have a rite which has all the advantages of the 1549 rite, and none of its defects, and which is in two ways superior both to the 1549 and to the 1662 rite, the prayers for modern needs, such as missions, and the Epiclesis in the right place (see below).

(4) The introduction of the 1549 rite, which, when it was made was a step away from the Roman rite, would now be a step back towards the Roman rite. Many of those who urge it do so for this reason, which is both reactionary and disingenuous.

The so-called " interim rite," called by those who wish for it " the rite of 1662 in the order of 1549," has of course no authority at all ; I hope it never will have, for of all the rites yet proposed for our use it is quite the worst. As I have shown, what is needed is not the rite of 1662 in the order of 1549, but the rite of 1549 in the order of 1662, with the broken canon restored ; and this is what we have in the 1928 rite, with certain additional improvements.

But the claim made for this proposed rite is not justified by the facts ; for it includes some features which are not to be found in any Anglican liturgy, and are indeed, contrary to Anglican principles, such as the direction that the Prayer for the Church is to be said in an inaudible voice. The very name of this rite betrays, what closer study of it confirms, that the real object of its supporters is to return to the Roman canon, with the interpretation given it since the Middle Ages emphasized by the use of modern Roman ceremonies. I suggest that to pursue this object at all is reactionary, that to pursue it by indirect means such as the " interim rite " is also dishonest, and that to use a rite which has never been authorized by any synod is sheer Congregationalism.

I have no doctrinal objection to the text of the Roman Liturgy, which comes down from the period of that undivided Church to which we appeal. The Church of Utrecht, with which we are in full communion, uses it (in a very slightly modified form). But any proposal to return to it, whether in its Sarum or in its Roman form, is certainly not practical politics. In any case, the Roman canon is obscure and full of anomalies ; if we had never ceased to use it, there might be something to be said for continuing to do so, but to restore, purely out of sentiment, a rite which was set aside four centuries ago, is a piece of real " British Museum religion " quite unsuited to the present age. On the other hand, the mediaeval and modern interpretation of the Roman Liturgy, and the ceremonies by which that interpretation is emphasized (such as the Elevation at the Words of Institution, already forbidden in 1549), are most undesirable. But it is precisely the defence of these ceremonies, unlawfully introduced, which appears to be the real object of the supporters of the so-called " interim rite " ; and it is because they conceal that object behind their proposals that I regard those proposals as not only liturgically reactionary but also morally dishonest.

Moreover, we cannot treat the Roman Mass simply as a liturgical text, or its restoration as a purely liturgical matter. Behind the Roman Mass is the Papacy, with its false doctrines, and its army of proselytizers constantly working for the destruction of the Anglican Communion and of all non-Roman Christianity. Romanism has unfortunately a strong attraction for some of our people ; to accustom them to Roman services is to pave the way for the sheep-stealer. For this reason, even if the Roman Liturgy were the best in the world (which it is very far from being) the Anglican priest who should seek to restore it, if he did not realize what he was doing, would be a fool ; if he did realize it, a traitor.

Finally, I will say something about the Epiclesis, or Invocation of the Holy Ghost, the introduction of which is, I suppose, the main reason for the widespread dislike of the 1928 Liturgy.

I was reading lately a tract entitled *Why the Epiclesis should come first*, by Dr. Sparrow Simpson. I was amazed to find that so learned a man should have produced such a feeble case. For the argument amounted to no more than this: the "Western" theory of the consecration is that it is effected by the words of institution; the Church of England has always been "Western", therefore the Church of England ought never to place the epiclesis after the words of institution, because to do so is to depart from the "Western" theory. Even if the facts were as he states them, this is merely the old argument against any reform, so common in country parishes, "We have never done that here!"

We are agreed that the bread and wine are changed by the consecration into the Body and Blood of Christ (not, of course, in any material sense, and without committing ourselves to any form of Transubstantiation, even as an opinion). The question is, by what means the change is effected.

According to one theory, the change is effected by God in response to the prayers of the Church, and the words of institution are recited as our guarantee that God will perform what He has promised. According to the other theory, the recitation by the priest of the words of institution *ipso facto* effects the change.

Neither theory is explicitly taught by Holy Scripture, or defined by any genuine Oecumenical Council. Our Lord's words were His words of administration, not of consecration; He did not say "Say this," but, "Do this." Therefore, since we cannot be bound by any doctrine which cannot be proved by Holy Scripture (see the Anglican priest's ordination vow), neither theory is "of faith." The first theory has been held by all the Eastern churches, Separated as well as Orthodox, since (at latest) the fourth century. The second theory is first found in St. Ambrose, though it is not certain that he meant what later writers interpreted him as meaning. Both theories, therefore, are tenable in the Anglican Communion.

Researches among the scanty sources for liturgical practice before the 4th century do not seem to be relevant to the practical issue. We should expect that the Church, with more experience, would develop a more perfect liturgy, though not a more perfect doctrinal system (as distinct from a more perfect expression of the doctrines already held); because the Faith was revealed once for all, whereas the Liturgy develops according to the spiritual experience of fresh ages and fresh peoples. The experience of the Greeks is more trustworthy in this respect than that of the Latins, because it has never been entangled in doctrinal controversies.

Dr. Sparrow Simpson and others appear to think that the first theory is not tenable. Does not this logically imply that the Eastern churches which hold it are heretical? Will any English Churchman dare say that? But further, it was held, as Dr. Cuthbert Atchley has shown (*English Catholic*, vol i., p. 18), by Cosin, Bramhall, Jeremy Taylor, Thorndike, Bingham, Wheatly, and John Johnson; and it is supported by every modern Anglican revision of the Liturgy, those of Scotland, America, South Africa, and Ceylon, as well as by the 1928 liturgy in England. This is enough to show that the first theory can be held, and has been very widely held, in the Anglican Communion.

We are not bound by "Eastern" or by "Western" tradition. Even if we had always been "Western," there is no reason why we should always remain so. We have broken with "Western" tradition, by introducing a married clergy, Communion in both kinds, and self-governing national churches; there is no reason why we should not break with it in our method of consecration, and, as I have just shown, every Anglican church which has revised its liturgy in modern times has already done so.

When we examine the authority for the two theories, we find that there is overwhelmingly greater authority for the so-called "Eastern" theory, though this is rarely made clear. Every Eastern liturgy, Orthodox and Separated, ancient and modern, has an Epiclesis in the usual place; so had all the Gallican liturgies; so has every Anglican liturgy made since 1760. I cannot find any ancient liturgy without an Epiclesis, except the Roman (and good authorities claim that there was once one even there), or any modern one, except the English (1662). And the Roman Liturgy itself is inconsistent with the so-called "Western" theory, for it says "this holy bread of eternal life," *after* the words of institution. The 1928 rite, which says "these Thy creatures of bread and wine" at the same point, does no more. As to the 1662 Liturgy, it is based on the liturgy of 1552; the authors of which, I fear, did not

believe that the consecration effected any change in the bread and wine ; so that our present official liturgy cannot be claimed as teaching the so-called " Western " theory.

The occurrence of the Epiclesis before the institution and not after it is not found in any liturgy ancient or modern, except the 1549 rite, and one or two of the modern Old Catholic liturgies which are probably influenced by it (there are, I believe, some ancient rites in which the Epiclesis occurs in both places). There is really nothing to be said for putting the Epiclesis in this position ; it possesses neither authority nor reason, for the commemoration of the work of the Holy Ghost naturally comes after the other mysteries of our redemption.

The maintenance of the 1552-1662 arrangement without an epiclesis, has not been due to the persistence of the " Western " theory, but to sheer conservatism, supported by the protests of those who deny that there is any change in the elements at all. Those who think that the " Western " theory is more " Catholic " should study the Lutheran liturgies. There we find the " Western " theory carried to its extreme point. The narrative of the institution is recited, and the Lord's Prayer follows ; there is no real canon at all.

The Anglican Communion, from about 1650 until quite recently, seems to have been divided into two parties ; those who held with Bramhall and Thorndike that the consecration is effected by God in answer to prayer (a belief consistent with the rite of 1662, but emphasized by the rite of 1928, and by all other modern Anglican liturgies) ; and those who held that there is no change at all, because the presence of Christ is " subjective."

When we turn from authority to reason, we find the same result. According to the first theory, the consecration is the work of God, in response to His Church. According to the second theory, it is the priest who, by doing and saying what our Lord did and said, " makes the Body of Christ." It is sometimes argued that the priest speaks in the name of our Lord. But in fact, it is not our Lord who speaks, but the priest ; to say that the words are uttered now by our Lord, is to resort to legal fiction. It is all very well for Fr. Hebert to say that the priest reproduces what our Lord did according to Hebrew conceptions : but he cannot reproduce our Lord's words of consecration, for they are not recorded.

I cannot but suspect that St. Ambrose, who seems to be the earliest exponent of this theory, was influenced by the pagan religion of Rome, which, as we know, was a religion of correct formulae. He was not a trained theologian, but a civil servant who was elected to the bishopric of Milan while still unbaptized.

Certainly this theory of consecration by formula has had disastrous consequences ; for it is one of the chief causes of the opposition to the Catholic doctrine of the Eucharist. It is far more difficult to believe that the priest can change the bread and wine into the Body and Blood of Christ by repeating a formula, than to believe that Almighty God brings about the change in answer to the prayer of His Church.

I myself was trained in strict adherence to the " Western " or scholastic theory ; but having once accepted the other theory, as supported by greater authority, more agreeable to reason, and more profoundly religious, I can never again believe in consecration by formula. I use the 1662 rite and the 1928 rite without difficulty, and I would use the Roman rite if the Church required me to do so ; but I could never accept the theory implied by the elevations, genuflexions, and bell-ringing at the words of institution. That theory is supported by no authority that we can recognize ; it does not seem to me reasonable ; and it has certainly for centuries hindered multitudes from believing that the bread and wine really become the Body and Blood of our Lord.

The 1928 Liturgy does not make this theory untenable, for there are priests who interpret that liturgy in terms of the theory ; but its use certainly tends to support the belief that the consecration is God's answer to the prayer which culminates in the Epiclesis, like all the ancient liturgies including the Roman Mass, which, though it now has no epiclesis (I don't raise the question whether it ever had one), is, as I have shown, inconsistent with the modern Roman theory.

For this reason, I welcome the 1928 liturgy. I think it is the best Anglican liturgy yet produced, and I use it whenever I have the opportunity. I am glad that it is, as I believe, the only alternative, where it is authorized, to the official liturgy of 1662 ; and I wish with all my heart that it should come into universal use in the Provinces of Canterbury and York.

C. B. Moss.

NOTES ON THE CHURCHES IN EAST ANGLIA.

III. Wymondham, Norfolk.

Wymondham (pronounced "Windham") is a pleasant market town some nine miles south-west of Norwich, in which ancient and modern features pleasantly intermingle. Its chief fame and glory, however, is to be found in its remarkable Parish Church.

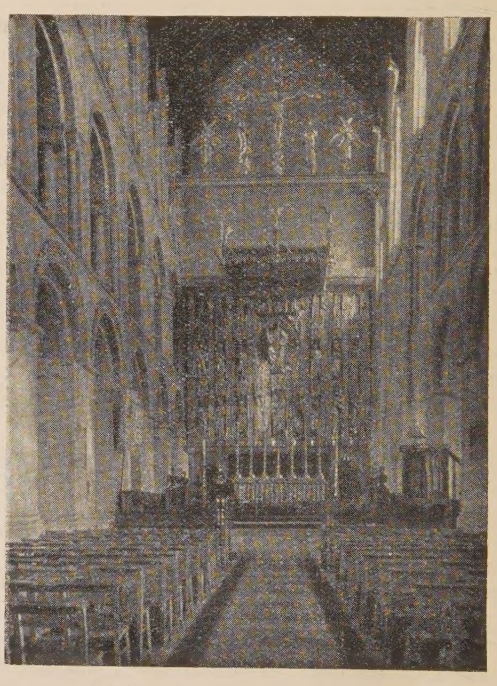
Seen from a distance, the church seems to have a splendid tower at both eastern and western extremities. One soon discovers however, that the tower, at what is now the east end of the church is really the Lantern over the crossing, but all the church east of the lantern was destroyed at the dissolution of the monasteries. Originally dedicated to our Lady and St. Alban, because of its connection with St. Alban's Abbey; Wymondham changed the second name of its Title to St. Thomas of Canterbury when it became an independent abbey.

What now remains of this vast Benedictine Abbey church, is the Norman Nave of nine bays, and both aisles. The Triforium is Norman too, but the Clerestory was rebuilt in the late Gothic period. The rebuilding of the latter gave to those responsible the opportunity of re-roofing the Church with all the consummate skill of the fifteenth century craftsman in wood. There is no doubt that this roof is one of the most splendid examples of the single hammerbeam type in existence. There are ten main hammerbeams each side of the roof, carved to represent full-length angels; the length of each being over six feet. In between the main hammerbeams and their accompanying braces, there are intermediate braces which are also supported by smaller hammerbeams carved in the same manner. At the apex of the roof where the braces meet there are pendant posts with magnificent carved bosses underneath. The cornices are richly ornamented with carved decoration in keeping with the rest of the roof.

The roof of the North aisle calls for notice, as this too has a hammerbeam roof, not of course, so imposing as that over the nave, but, nevertheless, of splendid craftsmanship. The roof in this instance is boarded-in, and divided into panels ornamented with tracery, There is an altar of good proportions in this aisle, which serves as the Lady chapel; and the Blessed Sacrament is reserved in an aumbry here. The font, which is situated at the west end of this aisle, although somewhat mutilated, has good panels with the symbols of the four evangelists. The South aisle was presumably of similar style in roofing and structure, but has been completely rebuilt. This aisle is set apart for the use of children and has an appropriate altar.

Like most of the larger conventual churches, Wymondham served as a parish church as well, in the middle ages. There was a screen dividing the nave and parish church, from the quire and monastic high altar. On the western side of the screen stood the Nave altar, for the parishioners, after the manner of those which have been restored at Winchester and St. Alban's in recent years. It is claimed—and with every justification—that the present high altar at Wymondham stands on the site of the Nave altar of pre-reformation times. Whatever screen stood behind this altar has, of course, disappeared, there being nothing beyond the present altar save the lantern already referred to earlier on in this article.

A remarkable reconstruction and transformation of the east end of the present



INTERIOR: LOOKING TOWARDS RECONSTRUCTED EAST END.

church has, however, been made in recent years, which recalls the mediaeval arrangements of the dividing screen between conventual church and nave. The reconstruction was made under the advice and designs of Mr. J. N. Comper, the celebrated ecclesiastical artist. Readers who are unfamiliar with the principles upon which a great screen, such as the one at Wymondham is constructed, should consult Alcuin Leaflet No. 5, *The Catholic Altar*. The superb screen which Mr. Comper has designed has sixteen figures upon it. The central figure —which is much larger than the rest—is Christ seated in glory surrounded by vesica, and having in his left hand the open book inscribed with Alpha and Omega. Amongst the other figures will be found those of our Lady with the Holy Child, St. John Baptist, St. John the Evangelist, and St. Thomas à Becket. Perhaps we should add that all the work we are now describing is completely gilded and coloured in the usual Comper style.

At the top of the screen there is projected a lovely Tester or canopy, the underside of which is decorated to symbolize the Holy Spirit, in the form of a dove in the centre from which emanates the sevenfold mystery of Wisdom, Knowledge, Godly Fear, etc. This motif is, we believe, identical with that of the tester designed by Mr. Comper for Wimborne St. Giles, Dorset. High above the tester is the rood-beam, which it is claimed, rests upon the original corbel heads; while upon the beam are found the traditional figures. There is no doubt that a rood was often erected in such a position, on the western side of these screens, and over the nave altar; hence the latter was often called the Rood Altar.

Provision has been made for a reredos at Wymondham, i.e. a structure some three feet high, and extending the length of the altar, situated immediately *over*, and at the back of the latter. The reredos is thus in identically the same position as in an ordinary parish church; but in a large church such as Winchester, Christchurch and here, the decorated screen takes the place of the large east window. At Wymondham the reredos has not yet been completed, a curtained dorsal filling the space intended for the reredos. In the meantime, however, a change of ideas seems to have taken place in the artist's mind. Because six vast candlesticks surmounted with false stocks now stand on the "*mensa*," and there is a cross of similar proportions. This arrangement completely obscures the dorsal. The original designs for screen and reredos show the latter as of much finer detail and style than the screen. So that should the reredos ever be erected, the question of the present ornaments will have to be considered, doubtless much to the vexation and mystification of the good people of Wymondham. Here does seem to be a case where apart from all questions of legality and the Ornaments Rubric, the aesthetic side alone would seem to dictate restraint in the number of lights which shall stand on the Holy Table.

However, this article is not intended to stir up controversy. A glorious church there is at Wymondham, which speaks not only of the faith and devotion of our forefathers, but also of the loving care and devotion which sons of Holy Church may and can render to her to-day.

C. E. Pocknee.

AN EIGHTEENTH CENTURY LITURGIOLOGIST.

By Mrs. Esdaile.

It fell to me recently to describe in the pages of *Country Life* the schemes of the Rev. William Hanbury of Church Langton (1715—78), largely in his own words. In a general article, mainly devoted to the gardening and plantations of which he was so great a lover, and whose proceeds in fact formed the too optimistic basis of his Great Scheme, it was impossible to dwell at length on his liturgical and ecclesiological interests; an account of these may, however, be acceptable to the readers of this journal, since there is nothing like them in the whole history of our Church till, one might almost say, the present century.

Briefly, his scheme was to build a vast cathedral-like church at Church Langton, Leicestershire, to which living he was appointed in 1753, together with a Library, Museum, Convent, Hospital, Choristers' lodgings and the like, the whole to form one grand whole, under the management of Trustees to whom, unlike most Founders, he left a generous amount of discretion in details.

The great church was to be 660 feet long

inside the walls, including a Choir 70 yards long; its area was to be 99,800 square feet, with a Lantern 453 feet high, and he gives elaborate reasons for thinking it practicable, as well as taking steps to obtain first-hand knowledge of materials. He made special journeys to investigate quarries and prices from York to Purbeck for the purpose, making a provision that it was to be built of stone quarried in England; the purchase of the quarries of Ketton and Weldon is suggested, and he gives a sensible summary of the qualities of half a dozen quarries, as well as a second estimate of the cost of doing floor, pillars and statues in marble, the cost being respectively £193,808 8s. 0d. if stone is used, £389,324 8s. 3d. if marble; a stone statue is reckoned at £100, a marble one at £250. After all, the Escurial itself cost only £373,291 in English money, and the cost of St. Paul's included the expensive salaries of several Commissioners.

There was to be a high altar, with steps to it and rails about it; with a space behind it "sometimes called *Sanctum Sanctorum*," an Ambulatory, in fact, where the monuments of the Visitors and Trustees were to be placed. The altarpiece was to be "our Saviour carrying his Cross, as at Magdalen College, Oxford, with a Resurrection piece by the best master then flourishing above it," between four Corinthian pillars; there was to be a Lady Chapel; and the style of the whole was to be Gothic, not Renaissance, as tending to greater devotion. To read of a High Altar and a Lady Chapel in the 18th century is astounding; almost more so is the provision that it is to be open all day, women in pattens, men with parcels and chewers of tobacco being taboo. There were to be no pews, "unless a few by the stalls"; the Choir was to sit on portable forms, the women in galleries; the services were to be performed in full, and not after the whims of individual deans, as is so often the case, "shamefully" curtailed. Morning prayer was to be said in full at eleven; it was to be followed by a procession headed by vergers with silver verges, followed by the three ministers, while "a solemn Sanctus shall be played on the organ and sung by the whole choir"; the Ante-Communion and sermon were to follow this except once a month, when the Eucharist was to be celebrated, the service in either case being followed by a solemn voluntary. "Rich vestments" are especially specified, and the whole establishment, six Canons, the Precentor, the six Vicars Choral, the "Religious" from the Convent, the quiristers, are all to assist in the Celebration of the Eucharist, the Professors, Head, and Sub-Librarians, who were to wear gowns and bands, are all to be present. The behaviour of the choir boys was to be grave and devout; they were to offer strangers "prayer books and books of anthems to be provided for the purpose," and not to take tips for doing so, after the abominable practice "prevailing in some Cathedrals." Visitors were to pay 3d. for visiting the church, 2d. for the ascent of the Lantern and 2d. more for viewing the Great Bell and chimes. The women of his Hospital were not bound to wear their Benedictine habit out of church, and were to dine at a table to themselves in the Refectory where meals were to be taken in common; it was they, presumably, who were to make the "conventual buns to be given to the poor of all the Langtons on the Founder's Obit"; of this remarkable word more must be said when we consider his list of Saints.

Over the Grand Portico were to stand statues of our Blessed Saviour and the Twelve Apostles; over the West door St. Peter, to whom the church was to be dedicated; in the East Window the Blessed Virgin, in "the grandest painted window that can be devised"; this prepares us for the still greater surprise of finding that the statues of Saints, were not chosen from the Old and New Testaments only—there were to be sixty-five in all—but include St. Edward the Confessor, St. Anthony, St. Francis, St. Chrysostom, St. Irenaeus, St. Polycarp, St. Anselm, St. Cuthbert, St. Oswald, St. Bennet [Benedict], St. Bruno, St. David, St. Chad, St. Richard of Chichester, St. John of Beverley, St. Alban and St. Teresa, and St. Francis of Sales, St. Paulinus, St. Edward, King and Martyr, St. Columba, St. Bernard, St. Thomas à Becket, and over a score of such Saxon and Celtic saints as St. Eans with St. Ethelburga, St. Hilda, St. Bridget, St. Bride, St. Clare, and St. Joseph of Arimathea, an addition due doubtless to the fact that Hanbury had been to Glastonbury in 1766.

A series of Anniversaries were "to be for ever observed at Church Langton." The Founder's Obit—the contemporary use of the word for a death seems not to cover the facts here, was to be celebrated on September 26th, when sermons were to be preached and "agreeably to the Laws of

the Foundation" the obit of Hanbury's eldest son was to be marked by a sermon preached from the words "as we have borne the image of the earthly, so we shall also bear the image of the heavenly," and on that day the Nicene Creed was to be "constantly sung in the Church"; there were three more Obits to other members of his family. All were to be celebrated by feasts, one for the Visitor, Trustees, Professors, Canons (who are to have a College of their own), Fellows, etc.; one for "the Hospitallers or Religious in the Refectory"; one for the Almsmen, Inferior Officers and servants, the fragments of all these to be "discreetly distributed to the poor waiting at the gates"; on these Obits also Conventual Buns and Wheaten Bread were "in like manner to be distributed." Of his schemes for County Hospitals, a National Portrait Gallery for the virtuous only, a Library and a school with Professors of Greek, Latin, Mathematics, Botany and Antiquities we have no room to speak.

Where and how did this mid-eighteenth century parson get his liturgical learning? How, in days when the Dean of St. Paul's and the Bishop of London were ardently opposed to admitting monuments and frescoes to St. Paul's on the ground that they were Popish, did he get his Trustees? Above all, where did he get his wide charity, as of a Sir Thomas Browne, ready to accept the good in all Christians of whatever faith? He says himself that it was Oxford which opened his eyes to the merit and study of trees and plants; were the nearly "1,000 "valuable volumes" which he gave to his Library mystical divinity and mediaeval history? His Library, alas, has disappeared, save for a copy of his own account of his Foundation, priced at 6/- and numbered 102, so we can only guess.

Be this as it may, this country parson, who sent up the value of his gardens and plantations in a few years from nil to £10,000, argued that such an increase would be continuous, and hoped thus ultimately to provide funds for his great schemes, shows himself the fore-runner of the Oxford Movement and of the Henry Bradshaw Society; in another scheme, equally, alas, unfulfilled, he was the father of Sir Sidney Nicholson's School of English Church Music and of the Theological Colleges of the Universities to-day. When the scheme for Church Langton had been fully carried out, there was to be founded at Oxford, on Headington Hill, a College "for the training up of youth for Holy Orders," to consist of a President, Sub-President, Two Tutors, Two Chaplains or Precentors, 100 Choral Students, an Organist, and a Master of the Choir School. The course of studies was to cover seven years; and the students, "being all choral," all were to wear surplices and take part in the services, fourteen leaving and another fourteen being "initiated" every year, "and the like number from this College annually sent into the church for ever, in order to supply it with discreet and learned Ministers of God's Word, and such as may do honour to religion by entering into the Ministry properly trained and qualified under all the advantages of a learned and religious education."

This Foundation completed, a Professorship of Antiquity in the University of Oxford was to follow; then a similar Professorship at Cambridge; then was to come "a suitable church for the University of Oxford"; then the beautifying of the Welsh and Irish Cathedrals must follow, and finally the English Cathedrals were to benefit where such "charitable assistance" was necessary.

Hanbury converted his Trustees; harder still, one would think, he converted his family. He devoted the Great Tithes to his Scheme, as well as the profits of his books, gardens and plantations; and in 1863 the gross revenue was £930 a year. But his organ and the three bells with which he completed his own chimes are at Church Langton still; his annual Beef Feast for the poor was ratified by the Court of Chancery in 1863 along with the salaries for the master and mistress of his schools and the beautifying of his beloved churches of the Langtons; and to this day the Deed of Trust held in his hand upon his portrait and his monument is a reality in its endowment of organ and organist, and its magnificent Central Church School, the only one in the Diocese. The boys' work room; the girls' kitchen; the fields and gardens; the library; the reading room, all are ideal of their kind. No one who has seen nearly 250 children filing into the great hall for an admirable dinner, meat and pudding, supplied at a weekly cost of 1/5 to every child, —less when there are two in one family— can forget the sight. The charge covers everything except the wages of the staff, and the tables are set as tables should be, with snowy table cloths and pots of flowers.

And there are scholarships to grammar schools for those who can earn them.

Truly Hanbury, being dead, yet speaketh. His Cathedral remains a dream; its Gothic spires and lantern an unrealised and probably unrealizable hope; but his ideas have borne fruit for the Langtons in the Schools at least, and his hopes of County Hospitals of Theological Colleges, of Picture Galleries and Libraries, of County Histories and Professors of Antiquities have been fulfilled elsewhere. Of all the dreamers of dreams who have lived in England, Hanbury was surely the most prophetic, and, considering the age in which he lived, the most astonishing.

Note.—When the Rev. J. H. Hill compiled his monumental volume, on the subject seventy years ago, he obviously had all Hanbury's notes and MSS. before him; a visit to Church Langton in October, 1938, revealed the melancholy fact that neither they nor Hanbury's valuable library exist. Many of the facts here given are taken from Hill's book, others from the British Museum copies of Hanbury's own publications. A copy of the scarce little mezzotint after Penny's portrait of Hanbury is, however, preserved, and shows that the 19th century portrait of him in the church is taken from Penny's original. I am deeply indebted to the Rector for showing it to me along with the single volume of Hanbury's account of his foundation which survives from his Library; nor will it be easy to forget the subsequent visit to Hanbury's School, its crowds of happy and disciplined children, and their delightful classrooms.

REUNION AND DICTATORSHIP.

(Based on an Address to the Anglican Society, Dec. 1st, 1938).

In the last few years, dictatorship has become the fashion. We see its influence everywhere. Values which were taken for granted a generation ago are now not merely doubted, but rejected without question. Among these are the absolute value of the person, and the ideal of liberty, not merely as a means to an end, but as an end in itself.

By dictatorship, I do not mean merely absolute monarchy. There is a period when absolute monarchy is necessary. But not all absolute monarchy is dictatorship.

I mean by dictatorship, the manner of life that we see promoted in Russia, Germany, and Italy. The government has a particular set of ideas which it enforces on all its subjects by whatever means it thinks most effective. No criticism of those ideas is permitted, either by persons or by groups. There is one man who decides everything, and he sits on the throne which belongs to God. "Justice is what promotes the interests of the Revolution." "Thank you, Führer, for my good dinner." "Mussolini is always right." What is to be the future of nations whose children are trained so?

The means employed are the same, though the philosophy differs in different countries. There is a Party, privileged by law, which governs the country. Its members are carefully chosen for their complete devotion to their master. No one outside the Party has any voice in the government. All education is controlled by the Party. All schools have to teach the doctrines of the Party. The children are taken from their parents, and forced to join a quasi-military organization, under leaders chosen, not by their parents, but by the Party. It is hoped that whatever the older people think, the next generation will be entirely moulded by the ideas of the Party.

This is a new technique. The autocrats of old did not use these methods, which are the same, whether the philosophy taught is Marxism, Fascism, or "Blood and Soil."

The press is entirely controlled by the Party. No opposition newpapers are allowed, and the government newspapers speak with one dictated voice. All books are censored. Even the literature of the past is forbidden, if contrary to the ideas of the Party. Russians are not allowed to read Plato, because he taught the immortality of the soul. Germans are not allowed to read Heine, because he was a Jew.

Minorities are "liquidated," to use the elegant Russian word, according to the plans of the Party. In Russia, it is class minorities; in Germany, racial minorities; in Italy, political minorities. In Russia, Christians are such a minority; in Germany, they are becoming one; one day, they may be one in Italy too.

We shall agree that the Christian religion must oppose such a way of life as this. It is the old challenge: "We will not serve thy gods, nor worship the golden image which thou hast set up." We believe that man is

of infinite value; that he has rights even against the State, and duties which he must fulfil even if the State forbids. It was precisely because of this claim that Christianity was persecuted by the Roman Emperors.

But the Church has no special interest in democracy, in any sense of that word: for she has no special interest in any form of government. She can live under feudalism, autocracy, aristocracy, or democracy, or any combination of them. What she does claim is freedom.

And what she claims for herself she must claim for others. The temptation to advocate totalitarian Christianity, even if it were possible, must be rejected. Heretics, Jews, Moslems, and heathen must be perfectly free. We want no converts who do not come of their own free will. The vision of a society officially Christian, so dear to some of our social reformers, is not even a desirable ideal, because, it would force Christianity on non-Christians and because it would inevitably involve religious persecution.

Totalitarianism in all its forms is the enemy. We must not suppose that we are in no danger from it here in England, because the English people would not take kindly to the class war, the persecution of the Jews, or the unscrupulous conquest of helpless neighbours. But we are becoming accustomed to having our lives, our homes, our business, and even our thoughts controlled by bureaucrats. All sorts of processes are making the machine more powerful than the person. People are ceasing to believe that as individuals they matter.

Take the two points where Church and State are most liable to collide: education and marriage. Gradually the State is assuming more and more control of education. Church schools are being deliberately forced out of existence by the Board of Education and the local authorities. That moral monster, Cowper-Temple religion, is now, as the Bishop of Southwark has said, the real established and endowed religion of England. It is encouraged by the B.B.C., by the tone of most of the newspapers, by the now common practice of undenominational services on national occasions. Constantly we hear definite religious beliefs of any kind called "sectarian." The more the State controls our lives, the more difficult it will be for any parents, in any class, to have their children trained in any definite religion, by teachers who believe what they teach.

It is the same with marriage. Even some leaders of the Church proclaim the right of the State to compel its subjects, in certain conditions, to accept divorce rather than separation; and its right to teach contraceptive methods to all married people. We are approaching a time when to deny that persons who have broken the Divine marriage laws are properly married will be a punishable offence; when to declare that contraception is unnatural and immoral will be eccentric, if not illegal.

A national "world-outlook" is gradually being formed; as congruous to the English character as National Socialism is to the German character. It will be sentimental, illogical, undenominational; in certain matters it will be definitely opposed to the historic faith and morals of Christendom. It will regard the British Empire, or perhaps the "Cause of Democracy," or some other apotheosis of John Bull, as the golden image which all must fall down and worship.

Even if I am wrong in this forecast, even if this country remains firmly opposed to totalitarianism, there is another danger ahead. The totalitarian countries are increasing their population; in the free countries the birth-rate is declining. If our population becomes much smaller, we shall not be able to keep the Germans and Italians out of our territories; by "our" I mean not only the British Empire, but all free countries. If things go on as they are now, totalitarianism will extend itself without any propaganda, or any conquest, by natural increase.

To be continued.

THE PREFERMENT OF HEADMASTERS.

The appointment to the See of Durham of Dr. A. T. P. Williams, late Headmaster of Winchester, after an all too brief tenure of the Deanery of Christ Church, following on that of Dr. Costley White, late Headmaster of Westminster, after an equally brief occupation of a Westminster Canonry, to the Deanery of Gloucester, makes a striking termination to the practice of a century, whereby the posts of high preferment in the Church were sought among the clerical Headmasters. This practice must now

cease, for the simple reason that there are now few whom it is possible to appoint. Of the 181 Headmasters' Conference Schools, if the Roman Catholic and some of the Woodard schools are not counted, there are only 25 clerical Headmasters. The "Sacred Nine" all have lay heads, and the same is the case with Cheltenham, Clifton, Malvern, Marlborough, Radley, Rossall, Tonbridge and Uppingham. It seems therefore worth while to consider what the system, while it lasted, meant both to education and to the Church of England.

The XIXth century began with the tradition of the XVIIIth still in possession: that Prime Ministers promoted their own supporters. It is true that when once the Jacobite damage was removed and the House of Hanover firmly established, there was no particular reason why appointments in the Church should not be made for reasons of efficiency, rather than political grounds. But the belief lasted long that Prime Ministers were still alive to the importance of a vote in the House of Lords for themselves and regarded this, if not as a *sine qua non*, at least as highly desirable. Barchester Tower stresses this as a matter of course. When a somewhat indiscreet person said to a 19th century headmaster: "I suppose they will be making you a Bishop before long," the answer reflected the general opinion: "Gladstone will only appoint a High Churchman, Salisbury only a Tory: I am neither." The speaker would not have made a good bishop: he did become a Dean. The "Greek Play" bishops from Trinity, Cambridge, Blomfield (London) 1828, and Monk (Gloucester and Bristol) 1830, were shortly followed by the appointment of Samuel Butler, headmaster of Shrewsbury, to be Bishop of Lichfield in 1836. That was not exactly epoch-making, but, in 1847, the appointment of James Prince Lee, headmaster of King Edward's, Birmingham, as first bishop of Manchester, was. He was a man of strong character, and rare vision, and none could have built up a new diocese more ably. Moreover among his pupils were E. W. Benson, J. B. Lightfoot and B. F. Westcott. The next outstanding headmaster to be appointed was A. C. Tait to London in 1856. F. Temple became Bishop of Exeter in 1869; E. W. Benson Bishop of Truro in 1877, to pass on to the Primacy, and show that same outstanding ability, which he had exhibited as Headmaster of Wellington, in the highest office of the Church. The elevation to the Episcopate of G. Ridding, who was adored at Winchester, seemed to confirm the desirability of selecting a Headmaster to be a Bishop.

On the other hand the appointment of Dr. Percival from Rugby—Clifton he had shaped in the remote past!—was too obviously a reward for political service and dictated by the policy of Welsh Disestablishment to be popular. Yet the twentieth century saw the custom as strong as ever, when Pollock (Wellington) went to Norwich, 1920, Burge (Winchester) to Southwark, 1911, W. Temple (Repton) after an interval, to Manchester, 1921, and Fisher (Repton) to Chester, 1932. The last appointment (Durham 1939) will, we all hope, be as brilliant a success as those which immediately preceded it.

A system, which produced three outstanding Archbishops of Canterbury in the 19th century, certainly seems beyond criticism, and many may be inclined to regret that, so far as we can see, no such appointments are likely to be made in the future. Nevertheless there is something to be said on the other side. Lee, F. Temple and Benson, were all men of strong character and massive ability, who would certainly have risen to the top in any walk of life. They were essentially educators and autocrats. A Headmaster, if he is a great man, excites love not a little tempered by fear; if he is a small man, is execrated as a tyrant. The story that a small Rugby boy wrote home to his people that Temple was a beast, but a just beast, is perfectly true, and Temple himself was delighted when he heard it. But some of the clergy of London, while they may have called Tait a "beast," certainly did not call him a "just beast". The Headmaster of a Public School—and for good or for evil the character of such schools is not likely to be fundamentally altered—is of necessity a dispenser of rewards and punishments: he is debarred by his functions from the unrestricted confidence of his boys, and therefore he can seldom enter into intimate spiritual relations with them. The modern lay Headmaster, particularly if he preaches occasionally—and there is nothing to prevent this and everything in its favour—can carry far more spiritual weight, because he is not paid to say what he says, and the natural presumption is that he means what he says. The fact is that there is no similarity between a Headmaster and a Bishop, except that both must rule, or resign. To be a Headmaster is no better qualification for episcopacy really than to be a manager of a big

business or the head of a Goverment department. Ridding was not a conspicuous success as a Bishop: he was too fixed in his ideas and they were too remote from those with whom he had to do, whether clergy or lay folk. The great and conspicuous instance of the contrary was Burge, who had the true greatness that includes humility. He recognized that quâ Headmaster he had no special qualifications for his new position, and he set himself in his own way to learn. He determined to understand, as far as he could, the viewpoint of every one he met, and to qualify himself for his new task by getting to know men and women, meeting them with intelligent sympathy and interest, and never with *sic volo sic iubeo*. The result was that when his lamentable death took place in 1925, he had made himself not only a possible, but an inevitable, Archbishop of Canterbury.

So far we have said nothing of the Archbishop of York, for the reason that his brief tenure of a headmastership neither made him nor spoiled him. His father was to the end of his life a super-Headmaster, but the son has been open to all sorts of other influences; and he might well say, adding the word "divini": "*Homo sum, humani nihil a me alienum puto.*"

The fact is that the Headmaster has legal authority and is always using it: whether he has moral authority too, depends on himself. A Bishop has legal authority, but it should be the great aim of his life never to use it, until spiritual authority has absolutely failed, and yet something must be done.

The glamour of the century of Headmaster-Bishops must not conceal from us the fact that the Church will probably fare better in the future without them.

G.C.R.

REVIEW.

"INFANT BAPTISM" (History and Modern Practice). [S.P.C.K. 1/-.]

Here is a pamphlet by a committee of Priests in the Rural Deanery of Poplar, East London, dealing with a matter of first-rate importance, and one which The Anglican Society has always kept to the fore. The writers after tracing the doctrinal and liturgical practices of the Church, from the days of the Apostles, as regards Infant Baptism, proceed to examine the present deplorable practice of indiscriminate baptism, and to make certain recommendations until such times as the Convocations of both Provinces shall take definite action to end the present scandalous state of things. The writers very much hope that their pamphlet will be read and discussed by the clergy of other Rural Deaneries.

BOOKS RECEIVED.

"SOME NOTES ON COPES" (*Illus.*) by The Revd. L. Spiller. [The Warham Guild, leaflet No. 32.]

"HIS HOLINESS POPE PIUS XI," by Mons. R. Fontenelle. [Catholic Book Club, March, 1939.]

"THE CARAVAN PILGRIM," by Peter F. Anson. [Catholic Book Club, April 1939.]

CORRESPONDENCE.

To the Editor of the *English Catholic*.

SIR,—I should like to thank Mr. Darlington for his letter. I have already given my views on Fasting Communion in the *English Catholic* and I do not wish to repeat what I have said. But Mr. Darlington brings out, what a friend of mine pointed out to me some time ago, that the Tractarian insistence on Fasting Communion had the effect of making the Eucharist a service which the majority of people do not attend. Canon Lacey, writing in the *Church Times*, once regretted the separation of Mattins and Communion into two separate services. He said that those who went out after the Ante-Communion knew that they were turning their backs upon something. Moreover, the Ante-Communion contains in the Epistle and Gospel the special scriptures for the day. If only our forefathers had gradually substituted a full Celebration for the Ante-Communion which they already had every Sunday, most parishes would long ago have had a real Parish Communion. Now, however, we have got to rescue Mattins from utter neglect, and even contempt in many parishes, which magnify the Eucharist and never have a Parish Communion. It is not so much as mentioned in the Service Lists of some churches. This means a real loss, besides being contrary to the Prayer Book. The people do not hear the Old Testament or the Psalms; they do not use the Te Deum or the Benedictus; I am doubtful as to whether many people will attend Mattins if held as early as 8.15, as Mr. Darlington

suggests. They would be more likely to come if Mattins were at 9.0 with the Parish Communion at 9.45 or 10.0.

I am very doubtful as to the effect of putting Evensong at 3.0 (I have an extra Evensong at 3.15 at my own village Mission.) People are more ready to come to Church after sunset, although my own experience suggests that Churchgoing has fallen off more in the evening than in the morning.

As to the Litany, which Bishop Gore in his admirable *Reflections on the Litany* describes as "among the noblest and most searching instruments of devotion to be found, whether in the Prayer Book or in the whole range of liturgical literature." Mattins-Litany-Communion would make too long a service for 20th century people, although perhaps once a month the Litany might be said and the sermon omitted. This is my own practice. The Scottish Prayer Book allows us to say the Litany at Evensong. I should think it would be permissible to do the same in England once or twice a month. We omit the sermon on the Litany night. A little girl twice said that she preferred the Litany to a sermon. That, of course, may be partly due to the quality of the sermons! Yet I hope it indicated an appreciation of the Litany.

In conclusion may I say that in my own church our 11 o'clock service has for a good many years consisted of combined Mattins and Eucharist. Since the 1929 Scottish Prayer Book came out, I have adopted its scheme of shortening Mattins. I have failed in trying to persuade the majority of the congregation to stay for the whole of the Eucharist. A number go out during the Offertory hymn. Some people still hanker after Mattins alone. Yet the number of communions at that service was 274 in 1924 and was 613 in 1938.

SwintonHouse,
Duns, Berwickshire.

Yours, etc.,
A. E. SWINTON.

ANGLICAN SOCIETY.

Statement of Accounts for the year ending Sept. 30th, 1938.

GENERAL FUND.

Receipts.	£	s.	d.
Balance forward	45	13	9½
Subscriptions	13	9	6
	£59	3	3½

Payments.	£	s.	d.
Treasurer's Expenses	1	0	0
Secretary's Expenses	1	1	9
Cheque Book		2	0
Stationery, sundry printing, etc.	1	11	6
Balance as per Banker's Certificate	55	8	0½
	£59	3	3½

GENERAL STATEMENT.

	£	s.	d.
To Bank Balance as per Certificate, Sept. 30, 1938	76	7	11
Post Office Savings Bank	20	0	0
Interest on same, say		18	0
	97	5	11
From which deduct cost of *English Catholic* No. 36, belonging to year 1937—1938 but unpaid on Sept. 30, 1938	7	0	2
Total of Balances	£90	5	9

PUBLICATIONS FUND.

Receipts.	£	s.	d.	£	s.	d.
Balance forward :—						
With Broome	1	2	1½			
With Bank	9	2	3½			
With Post Office Savings Bank	20	0	0			
				30	4	5
Subscriptions and Donations				23	8	0
Do. received by Broome				2	2	3½
Cheque do, from American Branch				8	0	6
Sale of Literature						5
Advertisements				4	9	1
Post Office Savings Bank Interest					9	2
				£68	13	10½

Payments.	£	s.	d.	£	s.	d.
Broome—*English Catholic* No. 34 and Postage—				17	1	6½
Do. No. 35				14	10	2½
Do. 2,000 Magazine Wrappers					14	0
Do. circular letters and envelopes					16	3
Do. Sundry Postages				1	3	0
Balance in hand :—						
Post Office Savings Bank	20	9	2			
Bank Balance as per Banker's Cert. 20 19 10–						
Less amount due to Broome	7	0	2			
				13	19	8½
				34	8	10½
				£68	13	10½

I have examined the books, receipt counterfoils and papers in connection with these accounts and find them to be correct.

27 December, 1938.

RICHARD S. PAYNE.

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